The Sure Way to Wealth.

INFALLIBLE DIRECTIONS

To get and keep

Sufficient RICHES;

Even while

Taxes Riſe, and *Trades* Sink.

By DANIEL BURGESS,

Paſtor of a Church near

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This is the Way, walk ye in it, Iſa. 30. 21.

My God ſhall ſupply all your Need, Phil. 4. 19.

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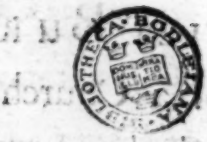

To my dear Brothers and Sisters;

Mr. OBADIAH BURGESS,
Mr. WILLIAM BURGESS,
Mrs. MARY HAUSE,
Mrs. SARAH PLUMMER,
Mrs. HANNAH LEWIS,
Mrs. ELIZABETH HARRISON;

With their faithful Consorts.

THIS *Branch of* Directions *hath been thought likely to bear* good Fruit; *and the more, because it puts forth in so* ill Times. Ill Ones, *as they are* called *by those through whose Means they are so made.*

I have taken the Weather-side *of them; and made their* worst Winds *to* blow good *unto my Arguments. Which are more than a little strengthned, by the*

Decays of our Foreign and Home-trade, and their conſumptive Effects.

Vexation, *the* Hebrews *ſay*, gives Underſtanding. *And* Oppreſſion *is known to have made* mad Men wiſe, *as well as* wiſe Men mad. *Who dares ſay, that there is no place for our* hope *of the* Experiment? *It was in a howling* Wilderneſs, *that* Iſrael *was taught the* Law; *it may be, in this howling and murmuring ſtate of ours,* we *ſhall be better taught the* Goſpel.

Being perſwaded to make publick this Eſſay, *it liked me jointly to ſalute you in this* Entry. *So expreſſing my dutiful Regard to* your *Souls, in my miniſtration unto* others; *wherein I cannot own my ſelf ſhort, when it hath not been thus expreſs'd.* An eldeſt Brother ſhould be as a Father, *ſaid one; unto whom I aſſent. And having inſcribed another ſmall Writing to your* Nephew *and* Nieces, *I reſolved to mete like Meaſure, and inſcribe this to* your ſelves: *Who are as* truly *dear unto me, and from whom I am as undivided in Joys and Sorrows, as from thoſe* Apples of my Eyes.

You

You will all join with me in the Doxology, *to which I am carried by the thoughts of you.* Good is the Lord, *whose we* are, *and whom we* ſerve. Let our Father's Houſe ſay, His Mercy endureth for ever. *For,*

In his good Pleaſure and rare Mercy, we, the Children of his Servants do continue, *every one of us. We continue in the* Land of the Living, *and in the* Houſe of God. *None* buried, *none* dead while he liveth, *or* Excommunicated. *None is* gone down to the Duſt, *in the ſenſe of the* Pſalmiſt, (*Pſal.* 22. 29.) *not one ſunk into* ignominious Poverty. *As on the other hand, no one is of* the very Fat of the Earth; *no one hath his* Houſe full of Silver and Gold. *God hath choſen for all, what* Agur *choſe for himſelf,* neither Poverty nor Riches. *Not one* Name *infamouſly ſtained; not one* Body *deformed; not one* Limb *or* Senſe *diſabled. Unto every one is a* Help-meet; *a* Covering *of the Eyes, that is the* deſire *of them.* Gen. 20. 16. Ezek. 24. 26.

We

We are Children *ſo* beloved for our Father's ſake, *and* Mother's: *For ſake of the Covenant made with them by their God: Who* hath brought upon us, that which he promiſed them *for us.* There faileth not ought of any good thing which the Lord ſpake unto them, *and for which they truſted him.*

Signally illuſtriouſly truſted him; Chuſing rather to ſuffer Afflictions with the People of God, *and to make us partakers of their Sufferings at* Malborough, *than to enjoy the Opulence of* Collingburn-ducis *for a Seaſon: To name no more, well known in* Wiltſhire.

Let our Seal be ſet, God is true! The Juſt Man walks in his Integrity, and his Children are bleſſed after him!

And let this Vote *paſs into an* Act; He is our God, we and our Houſes will ſerve him; He is our Father's God, and we will exalt him.

So ſhall we do, if theſe Rules *be followed. I mean, with theſe* Cautions *taken*; viz. That God's Glory be the higheſt End of our Obedience; *and*

we

we do not obey ultimately *for Self-ends.* That our Reward which we dutifully expect, be not look'd for as our Merit; *but we still acknowledg that our Services deserve not a* drop of Water, *while we conclude that* Grace *will follow them with the* Rivers of God's Pleasure.

My Prayers *ascend incessantly for you and your little Ones. Nor hath our God* greater Blessings, *than those that* I ask *him for you. And of you all, chiefly for* that Family which Providence hath placed most remotely from us, in another Kingdom. *Unto which we all owe* peculiar *Offices of Love, whereto I must hope none will ever be* difficult, *but all continue most* forward.

I am,

Your most affectionate Brother, and Servant in Love,

Daniel Burgess.

S. Wood

Mr. Woodford *in Paraphrase on* Psal. 37, *and* 34.

IN War good Men are kept, in Famine fed:
In the worſt Times, bluſh not, nor be afraid;
God, who's their Shield, himſelf doth find them Bread;
And only makes their Enemies diſmay'd.
Sinners, like Fat of Lambs, ſhall waſte,
And only leave a Smoak behind,
To be the Triumph of the Wind;
Their Goods ill gotten ſhall not laſt,
But like their ſudden Growth, their End ſhall come as faſt.

Say, Lord, this poor Man to thee cried,
And thou heardſt him; why then am I denied?
I who no leſs am thy great Care,
Since equally round both encamp'd thine Angels are.
Try God but thus, and thou ſhalt know
Thy Joy as certain, as my Joys are now:
How good God is, how happy they,
Who make his Pow'r their Hope, his Love their Stay!
Dread him! for if he has thy Fear,
Thou may'ſt be confident thy Wants ſhall have his Ear.
He'l be himſelf thy mighty Store,
When ſavage Lions ſhall for Hunger roar:
While thoſe that glory in their Gold,
And in his own Chains would the Priſoner hold,
Spoilers themſelves are Captives made,
And into ſudden Want, which they leaſt fear'd, betray'd.

The

The sure Way to Wealth.

Infallible DIRECTIONS *to get Riches enough, while Trades sink, and Taxes rise.*

OUtcries of *Poverty* do fill the City and Country; If not in *Truth*, yet in common *Fame*, it comes on us like an *armed Man*, irresistably. Mens Hearts fail them for Fear; it is every where said, *We shall all be Undone.* From the *Court* to the *Mill*, this is the Complaint; nor ever from my Childhood, have I heard it so *vexatiously* uttered as at this Day, or so *universally.*

For even they that *fear* God, ſeem but little more than others to *truſt* him. Believers on his Son for the Salvation of their *Souls*, do tormentingly fear what will become of their *Bodies*. Men that have his *Spirit*, are ſaying as the old *Iſraelites* did, *Who ſhall give us Fleſh to eat?* They that are ſatisfied with his Word for the *Life to come*, ſhow plainly that they cannot reſt thereon for the *Life that now is*.

So much Abſurdity cleaveth to our Wiſdom. We truſt for a *Crown of Glory*, and diſtruſt for a *Crumb of Bread*. As though holy *Faith* were the *ſubſtance of Things hoped for in Heaven* only, and not in *the Way to it*: The *Evidence of Things therein not yet ſeen*, and not of Things on our *way thither*. As though *Godlineſs* had not *Promiſes of this Life*; which is *untrue*. As though we *duly truſted* in the living God, while we *diſtruſted* him for our leaſt and loweſt Life; which is *impoſſible*.

In

In ſhort; good *Clothes* and good *Eſtates*, be ſuch as are neither ſo *narrow* as to pinch and ſtraiten us, nor ſo *wide* as to cumber us. *Agur* very well underſtood *good Living*. Defects and Exceſſes break its Rules with us. The word *Riches* ſignifieth two things: *A ſufficiency* for ones real Occaſions, and juſt *Contentment* therewith. Without theſe, *Kings and Queens are very poor People*; but with them *we* are as *rich* as *they*; We have as much *Wealth*, though leſs *Gold*. We have *Enough*; that is (at leaſt) as good as their *Feaſt*. And as many as walk by theſe Rules, ſhall not fail of this *enough*: Shall be *rich*, above the controul of *Stars*, *Wars* and *Taxes*.

Direction I. *Truſt your Guardians*. I ſuppoſe you to be true Chriſtians; and if ſo, the *Father*, *Son* and *Spirit* are your *Guardians*. They have promiſed to care for you, in *Temporals* as in *Spirituals*; have they not? 1 Pet. 5. 7. *The Lord who careth for you*. And you have choſe God for your

Guardian, have you not? 2 Cor. 8. 5. *They firſt gave their own ſelves to the Lord*; themſelves, and all they had. God hath promiſed, *He will never leave nor forſake you*, Heb. 13. 5. *unleſs you forſake him.* 2 Chron. 15. 2. *The Lord is with you while you are with him; if you ſeek him, he will be found of you; but if you forſake him, he will forſake you.* He hath not promiſed *to take care of your Souls*, and *left you to ſhift for your ſelves in things that concern your Bodies.* It is Chriſt's word, *Take you no thought for your Life. Say not you, What ſhall we eat, or what ſhall we drink, or wherewithal ſhall we be clothed?* Matth. 5. 25, 31. And it is Chriſt's Command, that you *caſt all your Care upon him who cares for you*: All your Care for your bodily Concernments. Wherefore depend upon his *Care*, and you ſhall have *Succeſs*, *Support*, and *Maintenance.* Your *Cottage* ſhall be a *Court*. But if you relie not on him, marvel not if your *Court* ſink to a *Cottage*; If your *Abundance* be brought to *Nothing*: For nothing

thing is ſafe but what he keeps; *there is no Enſuring-Office below Heaven.* There indeed is one that deſerveth well the Name. By your own and your Friends careful thought, you cannot to your *Stature add a Cubit*; nor to your Subſtance a Groat. *It is God that maketh Rich and Poor*: As little as you think of it, you dare not deny it. The Income of Chriſtians, is according to their Behaviour towards their Guardians. Thou ſhalt never have an *undoing Loſs*, if thou doſt *commit thy Way unto the Lord*, Pſal. 37. 5.

Direct. II. *Go to School to the Ants.* Learn *Diligence* with your *Truſt*. God doth not *ſell* his Bread to us for our *Pains*; nor doth he promiſe it to us in our Sloth. He gives *Food*, but requires *Sweat*; true Labour in our Calling.

It's by the diligent Hand that he makes poor Men *rich*, Prov. 10. 4. *to ſtand before Princes*, Prov. 22. 29. and *to bear Rule*, Prov. 12. 24. And it is for Sloth, and by it, that the *Rich are*

made Poor. Prov. 23. 21. *Drowſineſs ſhall clothe a Man with Rags.* Prov. 20. 4. *The Sluggard ſhall beg in Harveſt, and have nothing.* Prov. 12. 24. *The ſlothful ſhall be under Tribute,* in a baſe underling Condition. 2 Theſſ. 3. 10. *This we commanded,* (from the Lord) *if any Man would not work, neither ſhould he eat.* It ſeemeth God's Will, that we be *laborious as Ants,* or *poor as Snakes.* And it's certain, that Fire and Sword make not ſo many Beggars, as Sloth. *Plant* and *water,* God will give *Increaſe.* You ſhall be little troubled with *Poverty,* if you but keep from the *little Sleep, the little Slumber, the little folding of the Hands to ſleep,* Prov. 24. 33.

Why ſhould *Drones* eat the Hony of *Bees?* or the Earth feed its unprofitable Burdens? It may not be expected; and where it's *permitted,* 'tis always *accurſed.*

Truly *happy Kings* be *Day-labourers*; and *bleſſed Courts* be very *Workhouſes.* Could Idleneſs invade *Heaven,* it would make a *Famine* there. *Cherubims*

bims and *Seraphims* have Wings and Feet, and do use them. *Angels Food* is not the *Bread of Idleness*; they eat no such *Person*.

Direct. III. *Lean upon no Reeds.* Earthly *Gods* be but mortal *Men*; it's a wonder they should be trusted in by any *rational* Ones. But generally they are so; nor doth any thing more hinder use of our *Diligence*, and trust to Divine *Providence*, than trust in Man. Great Expectations from Parents, and rich Friends, are such a Snare; and thereby the Means of *infamous Poverty* unto many. Few think so; but unerring Wisdom tells us, *Men of high Degree are a Lie*, Psal. 62. 9. And unspotted Justice passeth this Sentence, *Cursed be the Man that trusteth in Man, and maketh Flesh his Arm, and whose Heart departeth from the Lord*, Jer. 17. 5. *Papists* rely on *Angels and Saints above*; but they, and *Protestants* also, lean too hard on *Men below*. Beware hereof, and know this; *Trust in the Rich makes many Poor*;

but he shall be well provided for, who hearkneth to the Prophet, *Isa.* 2. 22. *Cease ye from Man whose Breath is in his Nostrils; For wherein is he to be accounted of?* If Creatures must be Accessories, I pray let God still be Principal.

A great Man used to say, That his *Memory* never deceived him; for this very good Reason, because he never trusted it. Do by all Creatures, as he did by his Memory; *use* them, but not *trust* them, and they shall *serve* you and not *deceive* you. *This is the Way, walk in it.*

Direct. IV. *Serve but one Master.* You have but *one Soul*, and that cannot serve *God* and *Mammon*. It may be a *Slave to the Devil's Lusts*, and a *Subject of God's Wrath*; but it cannot be *a Servant to so contrary Masters*, Mat. 2. 24. Of God it is written, *Him only shalt thou serve*, Matth. 4. 10. And that he, and none beside him, *is God, and the Rewarder of them that seek him*, Heb. 11. 6.

But

But the very firſt Commandment, is of all the moſt broken one; who can ſay, I have no other God beſide him? My *Eſtate*, my *Name*, my *Child*, my *Pleaſure*, is no God of mine. Moſt of thoſe that have the *true God in their Mouths*, have theſe *ſtrange Gods in their Hearts*: And therefore are *their Sorrows multiplied, becauſe they haſten after other Gods*, Pſalm 16. 4. Therefore it is, that they *want any good thing*, becauſe they have *more Gods than one*, Pſal. 34. 9. And what wonder if they be abaſed by the true God, that ſet up falſe Ones? Let the true God *have all your Hearts*; and let the Shame be mine if he doth not *ſupply all your Wants*. Phil. 4. 19. *My God ſhall ſupply all your Need, according to his Riches in Glory by Chriſt Jeſus.*

He is a *true* Maſter; and he has promiſed, that if we *ſeek firſt his Kingdom and its Righteouſneſs, we ſhall not have that only, but a good Subſtance with it*, Mat. 6. 33. *All theſe things ſhall be added.*

He

He is a *wise* Master also; too wise to send Servants in his Message, and cut off their Feet: I say their *Feet*, for this World's Blessings be as requisite to his Worship, as our Feet be to our Walk. And he knows it well enough, Mat. 6. 32. *Your heavenly Father knoweth that you have need of these things.* He knows that if he *will employ us*, he *must maintain* us on this Earth; we cannot live by the Air.

He is a *good* Master too; He delighteth in Mercy. But there were small sign of it, if he fed *Ravens* and *Lions*, and starved *those that loved him above their Lives*; especially, being that he hath in his House *Bread enough and to spare*, Luke 15. 17. *Known and wilful Sins*, (that is, Aversions from God, and Conversions unto Creatures) *will bring the Moth and the Lion.* Sometimes a *Moth* that eats out an Estate slowly, and silently, no body knows how. Sometimes a *Lion*, that makes open and quick work with it, *Hosea* 5. 12, 14. Hear O ye *Rich*, hear it O ye *Poor*; partial Religion

brings

brings this ſad *Moth* and *Lion*. Moſt Men have *ſome* Religion, but few have *All*.

Naaman was a *Captain*, and was a *Favourite*, and was *much more*; but he was a *Leper*. One and another of you is a *juſt* Man, a *charitable*, a *Sermon-hearer*, and a great deal more; but he is a *neglecter of the Lord's Supper*: Never renewed his holy *baptiſmal Covenant at God's Table*. It may be he underſtands it not; at leaſt he has his *But*, and his *Leproſy*; he acts not ſome *Grace*, he indulges ſome *Luſt*. Some *Duty* he doth not perform, ſome *Ordinance* he doth not attend. Hence, hence comes the Wrath of God, who hates to be ſerv'd by halves. Follow the Lord fully, and *verily thou ſhalt be fed*, Pſal. 37. 3.

Direct. V. *Wear your Maſter's Livery*. *Humility* is the ſupream King's *Livery*. And his Servants are *ſhamefully naked*, when they are any *otherwiſe clothed*. St. *Peter*'s words which we read, *Be ye clothed with Humility*, are

are thought fit to be thus read; *Be ye clothed with Humility, as your Badg and Livery.* [*Humilitatem induite ut* ἐγκόμβωμα, *quale viles ſervi geſtarent*, Heinſius in 1 *Pet.* 5. 5.] You may not therefore look to be fed with God's *Bread*, if you caſt off his *Badg*. Alas, that *it ſhould be ſo grown out of faſhion* in our Days. But wot ye, *there is no Garment of richer Praiſe.* Our Bleſſed Saviour never put it off; and he commanded us to learn from him the perpetual Uſe of it, *Matth.* 11. 28. He knew and taught the gratefulneſs of it unto God. Its *being*, as is ſaid of the *Violet*, of ſweeteſt *Scent*, though of loweſt *Place*. For your Lives then, *keep on this Livery*; and, *hold this Violet in your Boſoms*. A Flower, without which the *higheſt Angels* would ſtink in God's Noſtrils. And, with it, the *worſt Sinner* hath a way into his Favour.

In God is no Pride at all; He doth not *think* himſelf, nor *deſires* he to be thought better than he is. Unto his Soul, Pride is the moſt abominable Sin of

of all; He reſiſts, ſtands in Battel-array againſt it, *James* 4. 6. It's *an Abomination to him*, Prov. 16. 5. What *brings Men low?* It's Pride, *Prov.* 29. 23. What *brings Shame?* It's Pride, *Prov.* 11. 2. What *deſtroyeth Families?* It's Pride, *Prov.* 15. 25. *The Houſe of the Proud ſhall be deſtroyed.* It brought *Uzzias* the Leproſy, 2 *Chron.* 26. 27. It coſt *David* the Lives of ſeventy thouſand Men, 1 *Chron.* 21. 14. It brought Wrath upon *Hezekiah*, and all *Judah* and *Jeruſalem*, 2 Chron. 32. 25. [Tremble old *England*, whoſe Pride taketh *Bleſſings* with *Diſdain and Storn*, and *Croſſes* with *Wrath* and *Rage*. Thy Pride looks like the Harbinger of thy Death!] Pride gave the Apoſtle *Paul*, a Meſſenger of Satan, 2 *Cor.* 12. 7. Wonder not that any break and burſt, when they ſwell of Pride's Tinpany. Marvel not that *high Hills* be barren, and high-minded Men be begging. Think not ſtrange to ſee *Lice* eat up *Herods*; and *Gnats* and *Flies* plague *Pharaohs*. But know this; the *Meek ſhall inherit Earth*,

Earth, and Heaven too, *Matth.* 5. 5. Valleys ſhall laugh with richeſt Fatneſs, and honourable Eſtate ſhall be to the Humble, *Prov.* 15. 33.

If Humility put your *Mouth in the Duſt*, neither God's Wrath or Man's ſhall put your *Honour in the Duſt*. Humble your Minds to God's *Sovereignty*, and your Wills to his *Precepts* and *Providences*; and then aſſure you of his rich *Promiſes*. He will *exalt you*, 1 Pet. 1. 6. He will *beautify you*, Pſal. 149. 4. He will *make your Soul dwell at eaſe, and your Seed inherit the Earth*, Pſal. 25.

Of Humility I will ſay, *As poor as it looks, it makes many Rich.* Though *it ſeems to have Nothing, yet it poſſeſſeth all Things.* And he was not beſides himſelf, who ſaid, That *he would rather be an humble Devil, than a proud Angel.* The *Depth* of Humility, is better than the *Height* of Pride. Say then to Pride, as *Naboth* to *Ahab*; *God forbid it, that I ſhould give away the Inheritance of my Fathers unto thee.*

Direct.

Direct. VI. *Hold your Heart at your right Hand.* Your *Heart's* Business is to *Contrive* and *Consult*; your *Hands* is to *Work* and *Execute*; your *Interest* requires, that these two be never asunder. They are *Fools*, and it's odds but they are *Beggars* too, that contrive without executing, or rashly act, without first deliberating, *Eccles.* 10. 2. God's *Blessing* you may not expect upon your Affairs, if you follow not his *Counsel* in ordering of them. His Counsel is, that you order them with this Discretion; Psal. 112. 5. *A good Man will guide his Affairs with Discretion.* Clothe his Family, Furnish his House, Buy, Sell, Give, Refuse to give with Discretion. With *all his own*, and oft-times *borrowed* Discretion; taken from the *Counsel* and *Example* of Men more Discreet. *He that hearkneth to Counsel, is wise*, Prov. 12. 15.

It is oft said by decayed Men, *This and that unadvised Act undid me; had*

I taken my Friends Advice, I had not become a Charge to my Friends. He is surely no *wise* or *good* Man, that asks not Counsel from God in his secular Business; and having ask'd it, doth not look after it: Expecting to have it given him in the ordinary Ways of his wise Providence. These are *Meditation* and *Consultation* with such as are Godly Wise. The neglect whereof is therefore stark Profaneness; and, as a direct *working* Cause, a highly *deserving* Cause, of deep Poverty. Nor need they to wonder at their ignominiously low Condition, who hereby sin themselves into it: Forasmuch as they do (among other Evils) *bring the Religion they profess into greatest Disgrace.* Causing more than a few to *conceit* and *exclaim*, that Religion maketh Men simple and self-undoing Idiots in this World.

Walk wisely then, and you are safe; you have Royal Security; *Prov.* 24. 3, 4. *Through Wisdom is an House built, by Understanding it is established. By Know-*

Knowledg ſhall the Chambers be filled with all precious, and pleaſant Riches. The Riches, which *are not always* to Men of Underſtanding, are *ſuch as can be very well ſpared* by Men of Underſtanding; that is, for the *time* that they are without them, and upon the *occaſions.*

Even *David* was once fain to ask Supplies from *Nabal*; and our bleſſed *Saviour* had not *where to lay his Head.* But *ordinarily* Wiſdom enricheth; and when for a ſhort ſeaſon it receiveth, it *rejoiceth in Tribulations.* As well it may; for, its Poverty is glorious. No Martyr is a Beggar. There is a very reigning with Chriſt, in ſuffering for him.

Direct. VII. *Watch againſt your five Enemies:* Such are your *five Senſes.* See to it, and *keep thoſe Bears in Chains.* They are as wild Creatures; and if not warily and ſtrongly kept in ſubjection, will tear and deſtroy your Temporal, with your Spiritual Intereſts.

He was a Monſter, that in this *London* ſpent his *whole Patrimony* (of ma-

ny thouſands of Pounds, as I hear) in *one Treat of his five Senſes*: But he was a Brother of yours, by Father and Mother's Side. And your Blood hath the like *Brimſtone* in it; beware that it take not *fire*. If your Luſts *kindle*, your Subſtance is quickly *in Aſhes*: For *Wool* will not be ſoft enough then for your Backs; nor any but the moſt ſumptuous *Silks*. No *Diſhes* will reliſh, except *Dainties*; no *Table* pleaſe, unleſs it be ſpread with *Snares*; nothing but what's above your Eſtate, will pleaſe your Palat. *Neceſſaries* will be loath'd without *Superfluities*. *One Luſt* ſhall ſtand you in more by the Year, than all *Nature*. More will be ſpent *extravagantly* in a Day, than *neceſſarily* in a Week. So chargeable things are ſenſual Delights: Its bewitching *Epilepſies* require ſo much to maintain them.

Alas, our *Bodies* are ſinful, as truly as our *Souls*, and need Sanctification, 1 *Theſſ.* 5. 23. They are rebellious againſt *God* and our *Souls*; their *Senſes* ſway more powerfully, than the unrenewed Soul's *Reaſon* doth.

And

And regenerated Men have enough to do to controul and keep them down, 1 *Cor.* 9. 27. If they prevail and act us, we ceaſe to be *Chriſtians*, yea *Men*; we are as *Beaſts that periſh*, Pſal. 50. *ult.* They ceaſe not to war in us for that prevalency; they are reſtleſs *Tempters* and *Seducers* within us, as Devils are without us. The *Eye*, tho *Ear*, and the reſt of them crave for what *Grace* and *Reaſon* forbid. And, O how commonly are immortal *Souls* damned to gratify thoſe periſhing Brutes? How alſo are *Names* and *Eſtates* devoured, that theſe *Senſes* may be humoured? Damned Angels are *leſs* Deſtroyers? and without theſe, could not be ſo eaſily deſtroyers of us. Prov. 21. 17. *He that loveth Pleaſure, ſhall be a poor Man; he that loveth Wine and Oil, ſhall not be rich.* That is, he that loveth them for more than their proper Uſe; for *Luſt*, as moſt do. *Adam* and *Noah* (our two great Parents) fell by *Eating* and *Drinking*; millions of their Children are undone thereby.

The *Senſes* were given to maintain *natural Life*; but Sin makes them de-

ſtroy *rational Life*, and *Natural* too, ſoon after.

Would you ſee *good Days*, and *many*? This you muſt do, Day by Day: Let religious Reaſon rule you; and ſo, that your *Eye* ſhall not ſee, nor your *Ear* hear, nor your *Mouth* taſte, nor your *Finger* touch, what *Conſcience* doth not warrant. No, though, as oft-times they will be, they be very troubleſome, and importunate for their *unwarrantable Objects*. Though you be put to *vex* and *crucify* your Fleſh in this Combate, as you muſt do, *Gal.* 5. 24. This is what the Apoſtle ſpeaks in thoſe emphatical Phraſes, 1 *Cor.* 9. 27. *I keep under my Body, and bring it into ſubjection.* Such a *mortified* Body will not be *forſaken, nor its Seed beg Bread.* But of thoſe that are *pampered*, multitudes come to be *famiſhed*; Epicures do ſo eat up *themſelves*, as well as their *Friends*. As commonly do we ſee thoſe *unclean Fowls* go barefoot, as *other Geeſe*; and almoſt as unpitiedly. Yet, miſtake me not; all *ſenſual* Pleaſure is not *ſinful.* Some doth *whet*, and not *let*, Body and Mind for

for their Services. And ſo much is *lawful*, *needful*, and *laudable*.

It is Sin and Folly to prefer *Money* above the *Body*, as to prefer the *Body* above the *Soul*; and very oft this Folly is conjunct. It's ſeldom any value their *Fleſh* more than their *Spirit*, but they take far greater care to preſerve their *Eſtates* than their *Lives*. Many are the *Miſers*, that die to ſave *Charges*.

Solomon, when he was returned to God, commanded *eating with joy, and drinking with mirth*, Eccleſ. 9. 7. *Enoch*, while he walked with God, *begat Sons and Daughters*, Gen. 5. 22. Sordid *withholding* and ſtingy, *tends unto Poverty*, Prov. 11. 24. They that pinch their Families Bellies, to cram and ſwell their Bags, do not ſo certainly *die rich*, as they *live poor*; but do together ſin againſt Body and Eſtate. It is not the *Holy Spirit* that leads any Man to *hate his own Fleſh*; though it is moſt certain, *Whoſoever indulgeth the Luxury and Lechery of the Fleſh, he is a Stranger and an Enemy unto that Heavenly Spirit*. Temperance ſtands between *Scylla* and *Charybdis*; it's equal-

ly diſtant from *Luxury* and *Penury*. Hold that *golden Mean*, and ſhun both of *theſe Rocks*, you need not fear Shipwrack. *Never waſte a Penny, you ſhall never want a Shilling*; ſaid Dr. *Harris* to his Children. It is becauſe *Epicures* and *Miſers* do ſwarm among us, that *the Poor we have always with us*; otherwiſe *Beggars* would be as rare in *England*, as *Frogs* and *Spiders* in *Ireland*.

Direct. VIII. *Lay not violent Hands on your ſelves.* The *Murder* of many Mens Eſtates, is by their own wicked *Hands and Seals*. They do run into *Danger*, in hopes of coming out with *Safety*. Without juſt *forelooking*, they *leap* into perilous *Projects* and mortal *Suretiſhips*. But take you this Divine Counſel; *Do not ever hang your ſelves, in hope the Cord will break*. Do not forget, or ſlight God's Word ſo much; his Word put into the Bible, to give Wiſdom to the Simple. *Prov.* 6. 1. *If thou be Surety for thy Friend, thou art ſnared, thou art taken with the Words of thy Mouth.* Prov. 11. 15. *He that hateth Suretiſhip, is ſure.* Prov. 20. 16.

Take

Take his Garment that is Surety for a Stranger: that is, Truſt not ſuch a Fool without a Pawn; no, take the Coat from his Back. It is true, Suretiſhip is in ſome Caſes *lawful* and *neceſſary*; *Gen.*42.37. *Gen.* 43. 9. *Philem.* v. 18, 19. But always *unlawful* it is, to oblige you to pay for another more than you have *right to diſpoſe of*, and a *ſincere Will and Purpoſe* to pay for him, if need require.

It is, I ſuppoſe, wiſdom alway to *give* unto needy Men as much as we can ſpare; and not *bind us at any time to pay for them any more.* The Divine Wiſdom brandeth ordinary *Sureties* for *Fools*; Prov. 17. 18. *A Man void of Underſtanding, ſtriketh Hands, and becometh Surety in the preſence of his Friend.* Wiſe Men may *fall into Evils of Affliction ſeven times, and riſe up again.*

The Royal Preacher (in that much miſtaken Text) ſaith that they do ſo, *Prov.* 24. 16. But *Nabal* is his Name, and Folly is with him, that *leaps* into ruinous Troubles. Notorious is the Reaſon of our common Saying, That

the greatest Leapers break most Bones: And *the most exquisite Dancers on the Rope, die by the Rope.* Providence is no safeguard to Desperateness: The *Ruines of many Rich Families* be sad *Witnesses.*

I do compassionately warn you and yours; adding but this memorable word, *Most commonly they be Judasses that do hang themselves*; I mean, *covetous* as that Son of Perdition, and *treacherous* as he was. Where *Kindness* makes one Surety, *Avarice* and greedy expectation of Gain makes twenty. And we see that it's scarce one of twenty, who *betrays not* the Creditor, the Debtor, or himself. Wherefore if you will be *Sureties*, take good *Advice* first; remembring, that *Judas* who was his own *Judg*, was his own *Executioner* also.

Direct. IX. *Load your Parents soundly.* So is the *Hebrew Text* in the *fifth Commandment*; load them with Honour: Give them Measures of *Reverence, Love, Gratitude* and *Obedience*, pressed down and running over. It is

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a Commandment of *expreſs* Promiſe; and that Promiſe of *greateſt* temporal Good. It is the *firſt Commandment of the ſecond Table*; next and immediately to his own Honour, God ſtands for the Honour of Parents. His *Zeal* for it, appears in *Threats* for Sin againſt it. Prov. 20. 20. *Whoſo curſeth his Father or Mother, his Lamp ſhall be put out in obſcure Darkneſs*; that is, he ſhall live in Miſery, and die with Diſgrace. *The Eye that mocketh at his Father, and deſpiſeth to obey his Mother, the Ravens of the Valley ſhall pick it out, and the young Eagles ſhall eat it*, Prov. 30. 17. that is, he that ſcorns and derides Parents, tho it be but with a *Look* and *Geſture*, and *without one Word uttered*, he ſhall *die untimely* and *ignominiouſly*; and after Death be *denied a Burial*, lying expoſed to Birds of Prey.

Have you been guilty of *Diſobedience?* Be as eminent for your *Repentance.* Have you been *Dutiful* to your Parents? continue to be ſo to your laſt Breath. *Fathers be Kings, and Mothers*

thers be Queens unto you their Children. Next and immediately under *God, Christ and Conscience,* they be your supream Moderators and Governours. Sweeten you *their* Lives, and God will sweeten yours. Honour you them, God will honour you. Scripture and Providence say of this Duty, *Length of Days is in its right Hand, and in its left Hand are Riches and Honour,* Prov. 3. 16.

Direct. X. *Marry to none but Heirs of the Crown*; Heirs of the Crown incorruptible. *Poor Matches* be the notorious Seminary of *Beggars.* The King of Heaven is not *Childless* in *England*; and he provides, as becometh a King, for his Children. All be *Heirs of God,* Rom. 8. 17. and *Heirs of the Kingdom,* James 2. 5. All of them he *blesseth*; and his *Blessing maketh rich, and addeth no Sorrow with it,* Prov. 10. 22. A rare Portion, is it not? A godly *Man* is the Son of the King of Kings; a godly *Woman* is his Daughter. The ungodly of both Sexes

be

be the *Devil's Children*, and outlawed *Rebels*. The *Wrath of God abideth on them*, John 3. 36. *God's Curſe is on their very Bleſſings*, Malach. 2. 2. Will ye marry *Rebels*? then bear you *Hunger*, and wear *Rags*. They deſerve to be ſtung, that chuſe a Serpent for their Boſom. And they cannot look for God's Bleſſing, who prefer ſuch *Vermine* before his *Children*: liking better to have *Satan*, than to have his *divine Majeſty* for their *Father-in-Law*. Would you ſecure an Eſtate? do not *burn*, nor *marry a Child of his who hath no Eſtate*, but the Lake of Fire. *Luſt* conſumeth many ſingle Perſons; and *ill Yoke-fellows* ſtarve many married Ones. But while the *Earth is the Lord's, and the Fulneſs of it*, you need not to fear Famine, if you marry into his Royal Family: If you take a Child of his; and that for his Glory, 1 *Cor.* 10. 31. and by his Will, expreſſed in the Rule of his Word, *Gal.* 6. 16. which is that which the Apoſtle nameth *marrying in the Lord*, 1 Cor. 7. 39.

This

This I judg they do not, who take such a *Husband* or *Wife*, as a good Minister should not dare to take unto the *Lord's Supper*. And my Advice is, that you hold this Rule; refusing *Marriage-Covenant* with those that renew not their *Baptismal-Covenant*.

Direct. XI. *Make Battlements for the Roof of your House*. That is, make such *Provisions against Sin* in your Families, as shall make it hard for any to be wicked therein. Make, and keep good *Rules of Government*. So that none shall *fall headlong* into destructive Courses, for want of the *Fence* thereof. Nor perish, unless they will wilfully leap into *Perdition*, notwithstanding all your Means of their *Salvation*. See the Law, *Deut*. 22. 8. *When thou buildest a new House, then thou shalt make a Battlement for thy Roof, that thou bring not Blood upon thine House, if any Man fall from thence.*

Blessed are the House-keepers, that do their best to make all their House blessed.

bleſſed. But how few of theſe are to be found? Hence, more than from our War with *France*, cometh Poverty. Prov. 3. 33. *The Curſe of the Lord is in the Houſe of the Wicked; but he bleſſeth the Habitation of the Juſt.* Wicked you are, and not Juſt, if God gives you a Houſe, and you rule not for God therein, but againſt God. Not to *rule for* him, is to *rebel againſt* him; and then, what wonder if he eject you? But do you Rule for God, that make not all your Family hear his Word, as daily as eat his Bread? as daily *pray* together, as *work* or *eat* together? And to diſcern by your Words and Behaviour, that they cannot *offend God*, without *offending you*; or any way ſo much *pleaſe you*, as by care to *pleaſe God*. Yea, to find that there is no abiding in any known Sin in your Families, without *Reproof* to them, and *Reformation* by them. Pſal. 101. 7. *He that worketh Deceit, ſhall not dwell in my Houſe.* O that theſe words were written on Houſe-keepers Hearts; Abraham's *Family-government*

will

will bring all Family-blessings, Gen. 18. 19. *The House of the Righteous shall stand*, Prov. 12. 7. *The Tabernacle of the Upright shall flourish.* When Family-Piety revives, *the Evil shall bow before the Good, and the Wicked at the Gates of the Righteous*, Prov. 14. 11, 19.

Direct. XII. *Take special care of the King's Children.* The King of Heaven calleth yours, his own. God hath *given* me a Child, saith every Parent. But God so giveth them to every Parent, as that he himself remaineth still the *Proprietor*. He gives them unto you, but only to *educate* for him. *Your Children* are still *his Children*; and so he expressly calls them, *My Children*, Ezek. 16. 21. *whom thou hast born unto me*, vers. 20. You are but *Nurses* chosen by the *grand Parent*; the *Father of Spirits*, Heb. 12. 9. and the *Fashioner of Bodies*, Psal. 139. 16. His they are, and he it is that saith of every Babe unto you, as *Pharaoh*'s Daughter said of *Infant-Moses* unto the Hebrew Woman,

Woman, *Take thou this Child and nurſe it for me, and I will pay thee thy Wages.*

This Father of the Children you call yours, is a *great King*, and *as kind a Father.* God is a mighty lover of Children. You may compare Snow and Fire, as well as your Love and his, unto Children. Expect no other, his Wrath, the fierceneſs of his *Wrath*, cometh on ſuch as neglect theſe Objects of his *Love.* A Neglect, that is, of Sins ſinfulleſt; the Sin, that next to *Original Sin*, doth moſt to the corrupting of the *World*, and the filling of *Hell.* And a Sin, whereto Poverty and all Judgments are extreamly owing.

Children be choice *Gifts* of God, rich *Rewards* of his Grace, *Pſal.* 127. 3, 5. *Write this Man Childleſs*, is in effect, write him *Comfortleſs.* Indeed, *Africa* is not the only Country of *Monſters*; ours beareth many, that wiſh to be *Childleſs* to ſave *Charges.* Egregious Wiſdom, *to wiſh one may have no Lands, for fear of the Coſt of Tillage.*

Tillage. Well-cultivated Children enrich their *Fathers*, as well-tilled Lands enrich their *Owners*. Truly good *Breeding* is the Parent's *Bleſſing* as well as the Child's. From *Children*, as from *Land*, we do ordinarily, and we may expect alway, to *Reap* as we *Sow*. A rich People we ſhould ſoon be, if generally the *Culture of our Minds*, were as well followed as that of *our Grounds*. Were they as painfully *Plowed, Sown, Fenced, Watered, Weeded*; the ill-natured Phraſe of a *Charge of Children*, would be diſmiſſed; we ſhould take to ſay, *a Stock of Children*, and count it a moſt valuable One. Wherefore let paſt *Neglects* be throughly repented, and utmoſt *Diligence* be henceforth uſed. Let not vain Mens *Hawks*, Race-*Horſes*, and Setting-*Dogs*, have more Care and Coſt beſtow'd on them, than their *Childrens Souls*. Let not any lay out more Time and Pains to teach their Children a *Game of Folly*, or a *Trade for a Penny*, than you lay out on yours to teach them their *Baptiſmal Covenant*,

them, and the glorious *Art of living unto God.*

Train the King's Children in the King's Way, *Prov.* 22. 6. *Bring them up* therein, *Ephes.* 6. 4. Let Heaven ring of your Prayers for them; (*O that Ishmael might live!*) Provoke not, chide not the King's Children *without* Cause, or *above it*, *Ephes.* 6. *Provide* for them, and *give* them all that you are able, without countenancing them in Evil, or making them a Way to it, 1 *Tim.* 5. 8. *Lay up* for them, as well as *lay out upon* them, though you be put to deny your selves useless *Ornaments* and unnecessary *Pleasures* to compass it, 2 *Cor.* 12. 14. *Dispose of them in Marriage* wisely, and tempt them not to Folly, 1 *Cor.* 7. 38. Let it be seen, you are as much afraid of *their Poverty*, as of *your own*; and more afraid of their want of *Grace*, than of their want of *Money*. This do, and see if the great lover of *Children* do ever starve their *Nurses*. No, he will not; but, *He will feed them with the finest of the Wheat*; *with Honey out*

and Rest will he give them, Psal. 81. 16.

Direct. XIII. *Let not Arsenick be your Salt.* So it is when an *ill Man* is chosen for your *Companion.* You are sociable Creatures; *Company* you must and will have. Unto the Company of your Love and Choice, you are very *Bondmen.* Invisible Chains of theirs, hold you even unawares. It's your Life to have them good; you are *dead* Men, if they be *evil* Ones. Good ones our Saviour nameth *Salt*, that seasons you, *Matth.* 5. 13. Ill ones are as very *Arsenick* to poison you. Of your Company, much is at your Choice; and there are but these two sorts for you to chuse.

That the latter doth *poison and undo* you, is sure; *A Companion of Fools shall be destroy'd.* That the former doth *season and better* you, is as plain; He *that walks with wise Men, shall be wise,* Prov. 13. 20. Yet how few are so nice of their *Company*, as they be of their *Food* or *Sauce?* Unadvised, how much

much depends on it, for temporal Good and Spiritual? Though it be rare for any at the *Gallows*, and on the *Dunghil*, not to exclaim againſt ill Company for bringing them thither; robbing them of their *Time*, their *Underſtandings*, their *Hearts*, their *Names*, and their *Money*, altogether.

There is no fear of Want, where theſe Texts are obſerved; *Prov.* 14, 7. *Go from the preſence of a fooliſh Man, when thou perceiveſt not in him the Lips of Underſtanding*; *q. d.* endure not his poiſonous Breath. Pſal. 119, 63. *I am a Companion of all them that fear God, and keep his Precepts*; *q. d.* others be my *Eye-ſores*, theſe be the *delight of my Eyes.*

Religious *Friends* ſtick as cloſe as *Brothers*, and are as full of *good Offices* to us. Their *Prayers* will be of unknown Worth, ſo will be their *Counſels*; and if we ſhall deſerve them, their *Commendations* of us, to Perſons that will be moſt helpful to us. What we are moſt likely to deſerve and to need, their *Reproofs* will be of

excellent use, to bring us to *Repentance*, and from thence to *Innocence*, and beyond it too. Whereunto their holy *Example* conduceth more than a little. For this Cause, said *David*, *They that fear thee, will be glad when they see me*, Psal. 119. 74.

In a word, a Man is always *burnt* with the Fire, or *blacked* with the Smoak of *bad* Company: And always he is *refined*, or at least *refreshed* with Company that is *good*. *Reputation* and *Safety*, *Comfort* and *Profit*, are got in good Company, and lost in Evil.

Direct. XIV. *Kindle huge Fires on your Enemies Heads.* Be they hardned in their Enmity, made hard as Iron? Fear them not. Coals of Fire heaped on it, melts down Iron: And true Kindness, *giving and forgiving from the Heart*, will work as much on cruel Hearts. *There is a Charity, as well as a Faith, of Miracles:* It is your Fault if its *Miracles cease*. Feed your Hungry, give Drink to your thirsty Enemy,

my, clothe your naked One; you ſhall ſee ſtrange Effects, *Rom.* 12. 20. We have known many undone by *exaſperating* their Enemies, and by being *overcome of their Evil*; by flaſhing Wild-fire in their Faces. But never heard we of a Man that proved not his own Friend, by *kindneſs* to his Foe. Sacred Fire, as Love's is, is always profitable.

Monſters there be, whoſe Evil cannot be overcome of its Good; but then doth the overflowing Grace of God otherwiſe reward it. He ſhall never be a *miſerable* poor Man, *who giveth no place to Wrath, and leaveth all Vengeance unto God*, Rom. 12. 19.

Direct. XV. *Truſt not your Door without a Watch.* There is a *Door* of yours, out of which come Legions of Evils to you. A *Door* that needs Watch and Ward, as much as the *Gate of any beſieged City*. A Door to which *David* ſought to Heaven for a Watch; Pſal. 141. 3. *Set a Watch before my Mouth, O Lord; keep the Door of my*

Lips. And well he might, for we are told, *Prov.* 13. 3. *He that openeth wide his Lips, shall have Destruction.* The Tongue is *a Fire, a World of Iniquity; it defiles the whole Body, sets on fire the Course of Nature, is set on fire of Hell,* Jam. 3. 6.

St. *Paul* is large in the Account of the *Sins of Speech, Rom.* 3. But who can name all? or count the Evils done by *unwary Words?* All Places are full of Instances of their impoverishing Efficacy. Who knows not such as had not wanted *Bread for their Mouths,* had they not wanted a *Bridle to their Tongues?* Or, would they have timely *believed,* what they after *felt; Better a Head without a Tongue, than a Tongue without Government.* An Estate is a small thing; a whole *Kingdom* hath been lost by a *rash* Word.

Attend me, O you that are Poor; Immortal *John Fox* professed, he did forget *Lords and Ladies* to remember such as you. This Discourse speaks my *Care* of you; and this that follows flows from my *Kindness* unto you. It's your great Mistake, that you have nothing

nothing but your *Fingers ends* to live by: Nothing therefore to be careful of but them. Alas, your Welfare, and the contrary, cometh as much from your *Tongues Ends*. And the Divine Wiſdom counſelleth you to take as much care of them. Subject then your Lips to God's Laws. Take heed to your *Words* as well as your *Works*. See that your Tongues drop nothing but *Honey*; ſuch is all that is of Honour to God, of Uſe to Men, of Benefit to your ſelf. All that truly *edifies*, or innocently *recreates*. The *Pſalmiſt*'s Rule is as good as Free Land; *What Man is he that deſireth Life, and loveth many Days that he may ſee Good? Keep thy Tongue from Evil, and thy Lips from ſpeaking Guile*, Pſal. 34. 13. *Death and Life are in the Power of the Tongue*; our Safety depends on the uſe of it, *Prov.* 18. 21.

If any Rich and Noble beſtow their Eye on theſe Pages, I advance this Doctrine to their conſideration; *God preſcribes one and the ſame way for all Men to Proſperity. Dukes* and *very Kings*,

as well as *Stockarders* and *Plowmen*, muſt keep their *Tongues* from Evil, if they expect to have their *Eſtates* good. *Crowned Heads* have not the Promiſe of good Days, without good Tongues in them. *Palaces* are no ſuch *privileged* Places, that Men may ſpeak what they pleaſe in them. *By their Words God judgeth, and bleſſeth or curſeth Princes and Peaſants.*

Direct. XVI. *Unite Courteſy and Truth.* Godlineſs is not *clowniſh*; Divine Graces are no *Enemies to good Manners.* It is an Apoſtolical and Divine Precept, *Be ye courteous*, 1 Pet. 3. 8. Be of a pleaſant, winning Converſation, [φιλόφρων, i. e. ὁ τὰ φίλα φρονῶν] loving and affecting to pleaſe as far as *innocently* we may, in *Words*, *Looks*, *Geſtures*, *Habits*. Inconformity to ſinleſs Cuſtoms herein, cometh of Evil, and worketh Evil. It's an unreaſonable *ruggedneſs* of Behaviour, and contracts miſchievous *Cenſure*, *Diſaffection*, and *Blame*. Few eſteem a *moroſe* Man as other than a *Hedghog*;

and

and his needleſs ungrateful *Singularities*, as other than *Briſtles* turned to his Neighbours. It is very oft that a gracious Man faulty herein, is ſecluded, and one of no ſerious Religion is taken into a gainful Employment. None wondring, that *the beſt of an ill Man, ſhould be preferred before the worſt of a good One:* Though lamenting that a good Man ſhould be the Martyr of his adhering Diſtemper.

But how dear is *Truth* to God and Men? What is *Fallacious*, is *odiouſly Courteous.* Religious Courtſhip is without Diſſimulation; it is a Complaiſance with Love, and with the Love of Love. The Truth of both in the inward Parts; Simplicity and Sincerity. 1 John 3. 18. *Let us not love in Word, neither in Tongue, but in Deed and in Truth: q. d.* Let not our Love have only *Lips*, and no *Hands.* Words without Works are heartleſs. Let us abhor *real* Unkindneſs as much as *Verbal*; and of the two, let us more fear to do an *ill thing*, than to

ſpeak

speak an *honest Word*. Let our *Veracity* and *Integrity* be as conspicuous, as the World's *Falsity* is notorious. It is sure that Love universally exercised, and apparently unfeigned, highly pleaseth God, and mightily takes with Man. Nor will you in haste be forsaken of either, if you provoke them neither by *Churlishness* nor *Falseness*. You can come into no Want, till you are forsaken: And how should you be forsaken by any other Means? Wherefore *express* all the Love ye ought, and *bear in Heart* all the Love you express; then *shall you not be ashamed in the evil Day; and in Days of Famine you shall be satisfied*, Psal. 37. 19.

Direct. XVII. *Be at Court one whole Day in a Week*: At the King Eternal's Court, I mean. Six Days of the Week we have somewhat to do beside: But *one* Day, the *first*, we have nothing to do beside; we are called to the *Court of the Great King*; therein to *rest* and *feast* our Souls all the Day long: *Seeing the King of Glory's Face*; *hearing*

hearing his Voice; eating of his holy Bread, and drinking of his holy VVine: Remembring his redeeming Love more than VVine; making a joyful Noiſe to him with Pſalms, and Hymns, and ſpiritual Songs; taking the Day in his Courts, for better than a thouſand in Shops: calling it our Delight. But let it not be asked, *VVill a Man rob God?* Where is the Man that robbeth him not of his Day? The Day, which is the Lord's, *electively*, as his choſen Lot; and his, *ſubjectively*, as that whereon his Affairs are to be tranſacted.

Who makes Conſcience of *Sacrilege?* of taking God's Time, and giving it to the *Fleſh*, to *Sleep*, to their own *Ways*, to their own *Words*, to their own *Pleaſures?* Whoſe Heart ſmites him for cutting off a Moment, half Hour, or whole Hour of the *King's Day?* Who haſtens *early* to his Court, beginning the Sabbath in the *Mount?* Who is not weary of his Court, but ends the Sabbath late in the *Valley?* Where is any great *Zeal* for his Court, com-

commanding of *Children* and *Servants* into it? And is not the Divine Majeſty provoked hereby, think we? Yea, and *becauſe of theſe things cometh his Wrath all the Week after on the Children of Diſobedience.* They ſlight his *Court*, and he overthrows their *Houſe*; they neglect or *profane his Table*, and he will not *ſpread theirs*; their Families are *Dens of Thieves*, and his revenging Juſtice makes them Habitations of *multiplied Sorrows.* Therefore is it that we ſee not *better Days*, becauſe we *no better hallow the Lord's Day.* Therefore decayeth *ſecular Trade* and its *Markets*, becauſe *Trade for Heaven* is let down, and the *Market for that* is ſo ill kept. *If ye hallow the Sabbath Day, there ſhall enter into this City Kings and Princes ſitting upon the Throne of* David, *and the City ſhall remain for ever. But if ye will not hallow the Sabbath Day, then will I kindle a Fire in the Gates thereof, and it ſhall devour the Palaces* (as well as *Shops*) *of* Jeruſalem, *and it ſhall not be quenched*, Jer. 17.

Your

Your Bleſſings depend on your keeping the Day that God hath bleſſed. You cannot *profane* it, and be ſure of Bread; nor *ſanctify* it, and be without good Security of it. *Iſa.* 58. 13, 14. *If thou turn away thy Foot from the Sabbath,* &c. *then ſhalt thou delight thy ſelf in the Lord,* [have pleaſure and comfort in all Kindneſs of his to thee.] *I will cauſe thee to ride in the high Places of the Earth,* [I will put thee above the reach of Danger.] *I will feed thee with the Heritage of* Jacob, [Thou ſhalt have from me Milk and Honey.] *The Mouth of the Lord hath ſpoken it.*

Direct. XVIII. Laſtly; *Wreſtle all the Week.* The higheſt Maſter of Language, calleth *Praying* a *Wreſtling.* Happy they that are not only *Jacobs,* but *Iſraels*; not only *VVreſtlers* with God, but *Prevailers.* They that *have,* and do well *uſe,* the Skill given by God's Spirit, which never fails, *never lets God go, without giving the Bleſſing for which we come.* Is the Holy Ghoſt your

your Advocate? then he gives you this *rare Art*: An *Art* the World knows nothing of; having scarce heard whether there be any such or no; therefore seek they not after it.

But I am speaking to *Christians*; professed *Temples of the Holy Ghost*, the Spirit of *Supplication*: Consequently, a People that have this Art and Skill. *Wrestlers*, that if they use their Art, and (as becomes them) strain hard every Vein therein, may gain all they want from him with whom they have to do. *Ask, and ye shall receive*; *Every one that asketh, receiveth*, Mat.7.7,8. Receiveth, yea, commonly *receiveth more than he has the Faith and Face to ask*. Let an *Abraham* ask a Son; he has *one*, and the Promise of an *Offspring as numerous as the Stars*. Let a *Jacob* ask but *Food and Raiment*, he has it, and *two Bands also*. Let a *Solomon* ask *Wisdom*; he has it, and hath *Wealth and Honour* thrown in with it. Let a *Canaanite* ask but a few of the *Dog's Crumbs*; she hath given her the *Childrens best Bread*. There is no end

of

of *Examples.* Whence is it then that you want any promiſed Good of the Covenant? the *Covenant is your Charter for Temporals as well as Spirituals, remember.*

Sirs, Either *you wreſtle not, or not ſo well as you are able.* You *receive not, becauſe you ask amiſs,* James 4. 3. Deny it not, doubt it not; for, *Whatſoever you* (the weakeſt Chriſtians) *ask the Father in Chriſt's Name* (with all the little Skill you have) *he will give it you,* John 16. 23.

And here ſhut you my Book; ſit down a little and think; ſtand up then, and ſay if you can really imagine, that theſe *Texts* do ſignify nothing? Or do leſs than aſſure us of this, that, *The pooreſt Chriſtian alive may have a Supply of his Wants, if he will but fetch it upon his Knees.* Holy Mr. *Carter* told his Neighbour, who complain'd that he did not *Thrive,* though he *worked hard,* and *fared hard*; he would ſurely Thrive if he alſo *prayed hard.*

Hear this, O you that ſcarce have from Hand to Mouth, as you ſpeak; and

and are at your Wits end to think how you ſhall get through the next Winter's Cold! Tho God may not keep you *from the Croſs*, he has bound himſelf to maintain you *under the Croſs*; to give you *Bread*, if he deny you *Trade*; to *ſweeten* Water, if he bring you to *drink* it; in ſhort, *to give you your Heart's-deſire, or to bring your Heart's-deſire to what he gives you.* If you wreſtle not amiſs, to this he hath bound himſelf. You are *your own Thieves*, if you go without *Maintenance*, for you may ſurely *have* it for *asking*. And of the two, *rather would I ask and not receive, than receive and not ask.* There is ſuch a *Bread and Wine* in *Prayer* it ſelf; *Spiritual Wreſtling doth get one ſuch a comfortable Heat.* But fear you not, where no Fear is; theſe Promiſes be God's bleſſed Bonds given you. *Pſal.* 50. 15. *Call upon me in the Day of Trouble, I will deliver thee, and thou ſhalt glorify me.* Pſal. 34. 10. *The young Lions do lack and ſuffer Hunger; but they that ſeek the Lord, ſhall not want any good thing.*

thing. Jer. 29. 12. *Ye shall go and pray unto me, and I will hearken unto you.*

Direct. XIX. *Get well acquainted with your Father's Will and Testament.* The *Holy Bible* is no other, if *Jesus Christ* be your *Father.* Vast and immense are his *Riches*; and in and by this said *Will*, he hath *bequeathed* all unto you. For which Cause he is named a *Testator*, and his Word a *Testament*, Heb. 9. 15, 16, 17. The *Testament*, wherein you are to read the Inventory of the *Goods you are to receive*, and the Sum of the *Debts you are to pay* to your Supream King, and to your Fellow-Subjects.

Let your Hearts be like the *Ark*, Repositories of the Divine *Word*, and see if you ever want Bread. This take also for your *Encouragement*; It was a less Honour to the *Virgin Mary* to bear Christ in her Womb, than it shall be unto you to carry his *Testament* in your Hearts. *Luke* 11. 27, 28. *Blessed is the Womb that bare thee! But*

he said, Yea, rather blessed are they that hear the Word, and keep it.

Indeed, *Wills* and *Testaments* are not easily *understood* by raw *Babes*; nor do their *Memories* soon retain *great and numerous Legacies.* But your tender Father hath provided *good Help* for your *Infirmities.* He hath chosen for you such an *Executor of his Will*, as is able to *teach you all things*: And, that being done, to *bring all things to your remembrance.* Nor is he more *able*, than *willing*, to *receive of Christ's*, and *show it unto you*; provided that he be duly sought unto. Sought unto in *Prayer*, and in all other his *instituted Means.* This blessed *Executor*, you know, is the *Holy Ghost*; *God*, by Eternal *Essence*, and *Sanctifier and Comforter* by *Office.*

Need I say, what a frequent loss to Children the *Ignorance of their Father's Will* is? the World well knoweth. But your *unacquaintedness with Christ's Testament*, is a *Sin* more hainous, and a *Loss* more horrible than I am able to say. Such an *Affront* is it

to

diſpleaſure, condemn thee to *thouſands by the Tear*. In *Judgment* he may give thee *all Comforts*, beſides the *Comfort of the Scriptures*. And remember it, that the World throughout, where *Chriſt's Word* is not to be had, there be few *good Meals* made. People have *bare Feet*, or but *wooden Shoes*, and *bitting Salt*. Where it may be had, and it is not uſed; even as the *Day-light*, for conſtant *Walk* and *Work*; *Chaſtiſements* or *Curſes* are at the Door. And flatter we not our ſelves, *France* conquered, and *Turkie* and *India-Trade* exalted, be nothing to enrich us, if our *Saviour's Will and Teſtament* lay neglected. But if *young Men and Maidens, old Men and Children*, duly ply that, *there ſhall be no complaining in our Streets*: But, *Corn ſhall make the young Men chearful, and Wine the Maids*, Zech. 9. 17.

Direct. XX. *See that your Meat be not your Poiſon.* Good *Works* be the *Meat* of good Chriſtians. Their Lord ſaid of himſelf, and in their Meaſure

they say after him; *My Meat is to do the Will of him that sent me, and to finish his Work*, John 4. 34. But *Conceit of Merits*, is the *Poison of Asps*: If this *Poison* get into your *Head*, you lose your Life. For *Christ shall profit you nothing*, if you place Merit in any thing: In any thing wrought in you, in any thing wrought by you, *Gal.* 5. 2. *As many as are of the Works of the Law, are under the Curse of the Law*, Gal. 3. 10. To *trust to your good Works* to pacify God's Wrath, and to merit his Love, and to buy so much as a morsel of Bread, is to *be of the Works of the Law.* To be of the Party that is so bitterly guilty and condemned. And, to *be under the Wrath which the Law threatens* to Soul and Body, to Name and Estate, is to *be under the Curse*, and *poisonous Sting* of it: A Condition you can't look to thrive in.

God be merciful to us Sinners of this Day: Whose *evil Works* are *unparallellable*; and our *good Ones*, for the most part, are *Evil.* Little Bread; and

and that which is, poiſoned. *Papiſts* have the *Plague*, but *Proteſtants* have the *Fever*. Merit is their *open Faith*, but it is alſo our inward *lurking Folly*.

Even *Luther*, its victorious Enemy, would complain of a *Pope in his Belly*. And our *Engliſh Luther* ſaid conſonantly, *I may lift up Chriſt in my Pulpit, and pull him down in my Heart*. Sad are the Indications, that *Roman Frogs* have place in very *Puritans Bed-chambers*. So that *ſlender Alms* are given, with *ſwelling Opinions* of them; and God hath *little Service* from us, without conceit of his contracting a *great Debt* to us. We declaim againſt adding the *Virgin* Mary's *Milk* unto *Jeſus Chriſt's Blood*; but can imagine, that our own *Prayers*, and *Sighs* and *Tears*, will make a good Mixture. Now this know; *Whoredom* and *Witchcraft* are not more odious in God's Sight. He will not bear ſuch Indignities done unto his own *Munificence*, and to his Son's *Righteouſneſs*. If you will not ſerve *him* as the *perfect Giver*, and his *Son*

as the *sole Purchaser* of all Good, the Devil must have your Works and Service, for God will not accept of them. They are *Carrion* and not *Sacrifice* for him. His Wrath is revealed from Heaven against your *dead Lions* and your *living Dogs*; Against the *Carcass* of your *Vertues*, as well as the *Soul* and *Body* of your *Vices*; against your *phanatical Hearing* and *Praying*, as well as against your *Tipling* and *Blaspheming*.

Nor is it to be doubted, but for the one as well as the other, God is this Day contending with us. And *we may thank our Practical Popery, for our Epidemical Poverty.* To this will it be justly ascribed, if, as on the *Jews*, Wrath come upon the *Britains* to the *uttermost*.

What but Wo can betide us, when our very Religion is Irreligious? Help, Lord, or we are *twice dead*, and shall be *plucked up by the Roots*. I am teaching People this Truth, but find few that hastily learn it: *The Devil is every Man's King, who makes himself his own Priest*. Who mixes the *Covenants* of

of *Works* and *Grace*; and ſcrapes for the Honour of a *joint Purchaſer with Jeſus Chriſt*: Expecting good things, partly for Chriſt's Oblation and Interceſſion, and partly for his own.

Will any Man now ſay; *To what purpoſe then is it that we ſhould ſerve God?* or be zealous of good Works? I think you have been told *good Reaſon* in every *Direction*. But you ſhall have *a Candle lighted for you in the Sun*. We *Miniſters* are Debtors to the moſt *Unwiſe*. There is abundance of Reaſon to eat Bread that is *wholſome*; as mad work as it is to ſwallow *Poiſon*. In Nature, you muſt eat or die; and in Religion, you muſt be doing, or be undone: For God *elected*, *redeemed*, and *new created* you for good Works, *Epheſ.* 1.4. *Tit.* 2.14. *Epheſ.* 2. 10. And dare you to croſs God's *Ends*? He *commands* and *requires* you to abound in good Works, *Tit.* 3.8. *Phil.* 1.11. 1 *Pet.* 2.15. And dare you to *diſobey* the Lord whom you dare not *deny*? He *delights* in your good Works, *Prov.* 12. 22. *Prov.* 15.8. *Heb.* 13.16. And dare

you

you, that are out Hell by his Favour, to *deny him his Pleasure?* He is *honoured before Men* by your good Works, and by nothing else, *Matth.* 5, 6. And dare you, feloniously, *to take from him his Universal Glory in this World?* He *judgeth Men* by their Works, here, in our present State, and hereafter at the final general Judgment; He *renders to every Man according to his Works*, Psalm 19. 11. Rom. 2. 6. Rev. 20. 12, 13. And dare you to make trial, whether he be not a God *changeable?* whether he will not *tolerate* your *Sloth*, and give you a *right to the Tree of Life*, without *keeping his Commandments?* Rev. 22. 14. In short;

God's Mercy makes not needless *Christ's Merits*; that *Fountain* sends no Drop of Goodness to us, but through this *Conduit*. And *Christ's Merits* do not make *our Faith* needless; unapplied *Balsam* can heal no *Wound*. And *holy Faith* cannot excuse *good Works*; as good never a whit, as never the better. As good no Roots as

no

no Fruits. Without Communion, vain is all Union. If I bear not *Fruit*, as good never have been *ingrafted* into Chriſt's *Stock*. If I abide an *uſeleſs Member*, as good never have had Chriſt my *Head*. If I continue *Straw* and *Chaff*, as good never have been built on Chriſt's Royal *Foundation*. If I bring not *Iſſue* unto God, as good never have been *married* to Chriſt. So that, good Works are as *neceſſary* and *far from uſeleſs*, as if they were really *meritorious*. And he that obeys not Chriſt as *King* and *Law-giver*, he takes Satan for his *Prophet* and *Commander*. As ever you expect this World's Comforts, or next World's Glories, *Do all good Works, though you reſt in none.*

Antichriſtian Faith laid in Ruins the renowned *Jeruſalem*. And *Antinomian Life* brought Hell from Heaven upon *Sodom*. The Lord add more *Faith* to *London*'s *Vertue*, and more *Vertue* to our *Faith*! The Lord ſend us more Faith for our Works, and more Works from our Faith. Works of

Wor-

Worship towards God; Works of *Sobriety*, *Watchfulness*, and *Self-denial*. Works of *Justice* and *Charity* towards Men. Works of the *Callings wherein we are placed*; (for from *Angels* to *Worms*, God giveth an Employment to all *his Creatures*.)

The Complaint Abroad is, that *Money* is scarce, and *Trade* dead: But no *Money* seems so scarce as this *Faith that is of the true Royal Stamp*; no *Trade* so dead, as this of *good Works undefiled*. If these be had and held by you, you shall find and feel true the *Apostle*'s words, 1 *Tim.* 4. 8. *They have the Promise of the Life that now is*. If not, you may e're long be made to exclaim, in *Moses*'s words, *Lord, we are consumed by thine Anger, and by thy Wrath are we troubled*, Ps. 90. 7.

These *twenty Directions* thus do, and see what God will do. Remembring still these my concluding Words, to prevent your Mistake of God's Word: *What is truly* BEST *for you, God will give to you.* Rom. 8. 28. *All shall work*

work for God. Temporal *Blessings*, if God deny in *one way*, he will make Compensation in *another*. Christ was denied the Deliverance that he asked; but had it made up in the Support that his Father granted, *Matth.* 26. 39. *Luke* 22. 43.

The Covenant of Grace exempts you not from the Rod, if you break these Rules. Psal. 89. 30, 31, 32. *If his Children forsake my Law, and walk not in my Judgments; If they break my Statutes, and keep not my Commandments: Then will I visit their Transgression with the Rod, and their Iniquity with Stripes.* In executing of his *Threats*, God doth not break his *Promises*.

My *Directions* are *ended*. By some, it's like, they will be *quarrelled*: But I think them *of Qualifications to answer for themselves*. The *Language* is *unusual*; yes, but 'tis not found *unprofitable*. The *Matter* will offend; for many *good Souls* do all that's here advised, and yet *be not rich enough*. No? let that be proved. What godly Soul will tell me of any *bitter Wants*, and disclaim

disclaim *all Guilts*? I meet with no such. But what is the *Design* of these Directions? *They are very blind that will not see.* It is to fetch *Martha* to the place of *Mary*, at her Saviour's Feet: To empty Hearts of *earthly Cares*, that room may be made for *Heavenly*: To kill the *Thorns* that choak the Seed of the Word; Yea, the *Canker* that preys upon, and eats up the Souls of many. To perswade Men *to mind and do all that they have to do, and not take God's Work out of his Hands*; but leave him to provide for their Subsistence; and *practically* regard our Redeemer's Command, *five or six times repeated*, Matth. 6. *Take no thought* (no disquieting distracting One) *for your Life*, or Livelyhood.

Briefly; to convince of this Truth; that *God is a kind* and no hard Master: And that his *good and faithful Servants*, are not themselves when they *distrust* him. And when they cease to tell him to this effect; "*Lord, I refer* "*all to thee: I would have nothing but* "*what thou thinkest good. The Condi-* "*tion that is good in thy Eyes, shall*

"*seem*

" *seem best in mine. Infinite Wisdom*
" *cannot chuse amiss for me. And the*
" *Goodness and Power which are no less,*
" *will not fail to bestow that on me.*
" *Wherefore henceforth I will no more*
" *trouble my Heart with Thoughts, who*
" *shall give me Bread to eat; than*
" *with Thoughts who shall give me Day-*
" *light to see by, or Air to breath in.*
" *I will take it for very certain, that the*
" *Covenant of Grace is the best Freehold*
" *in the Creation, for this World and*
" *for the next. And therefore, although*
" *the Figtree shall not blossom, neither*
" *shall Fruit be in the Vines; the labour*
" *of the Olive shall fail, and the Fields*
" *shall yield no Meat; the Flock shall*
" *be cut off from the Fold, and there*
" *shall be no Herd in the Stalls; yet I*
" *will rejoice in the Lord, I will joy in*
" *the God of my Salvation,* Hab. 3.
" 17, 18.

Policy fails, and *Strength* fails, I know. *Serpents* I have seen naked, and *Foxes* thin Clothed and Bald; I have seen *Lions* very meagre, and *Bears* but lean. The profoundest *Sophy* of our Na-

Nation died poor. And ſtrange *Examplars of Diligence* have lived in wretched Want. But my Saviour's Rule I am ſure is infallible; *Seeking firſt, and moſt, and all God's Kingdom and Righteouſneſs; All, and every needful thing muſt be added to me.* I muſt have all I want. In *Heaven* they have not as yet all they have a Will unto. The Saints there are without their *Bodies*, and much of their *Company*. I may not expect more on *Earth*, than they have in *Heaven*. But *there* have they as much as they yet want, and *here* will I expect ſo much alſo.

" And now, *Farewel worldly Sorrow.*
" Farewel *all Sorrow in the World, ſave*
" *only for the world of Sin in me and it.*
" *Lord Jeſus, thou knoweſt all things,*
" *thou knoweſt that I love thee!* And
" (to my Comfort) I know ſo much,
" *Thou cauſeſt them that love thee to in-*
" *herit Subſtance, Thou filleſt their*
" *Treaſures*; With Good *perfect*, with-
" out Defect; and *Perpetual* without
" Decay; the Good of the *upper* Springs
" and the *Nether*. *All Things are mine,*

" for

" *for I am thine.* In proper Speech
" *the Devil hath no Child Rith, and my*
" *Lord and my God hath not one Poor.*
" Let them be *Poor* therefore that can
" be ſo. I cannot *want*, I am moſt
" certain; the *King's Tax* ſhall be
" well paid, and *my Houſe* well kept,
" as long as I do,

1. *Truſt my Guardians.*
2. *Go to School to the Ants.*
3. *Lean on no Reeds.*
4. *Serve but one Maſter.*
5. *Wear my Maſter's Livery.*
6. *Hold my Heart at my right Hand.*
7. *Beware of my five Enemies.*
8. *Lay not violent Hands on my ſelf.*
9. *Load my Parents ſoundly.*
10. *Marry none but an Heir to the Crown.*
11. *Make Battlements to my Houſe.*
12. *Take Care of the King's Children.*
13. *Uſe good Salt.*
14. *Kindle huge Fires on my Enemies Heads.*
15. *Keep my Watch at my Door.*
16. *Unite Courteſy and Truth.*

17. *Be at Court one whole Day in a Week*; And,
18. *Wrestle hard all the Week.*
19. *Get well acquainted with my Father's Will and Testament.*
20. *See that my Meat be not my Poison.*

" And *this will I do*, if God shall give
" me to *will* and to *do* it!

Jabez *called on the God of* Israel, *saying, O that thou wouldest bless me indeed, and enlarge my Coast; and that thy Hand might be with me, and that thou wouldest keep me from Evil, that it may not grieve me. And God granted him that which he requested*, 1 Chron. 4. 20.——*Because thou hast asked VViſdom and Knowledge for thy ſelf;——VViſdom and Knowledge is given to thee, and I will give thee Riches, and VVealth, and Honour*, 2 Chron. 1. 11, 12.

Queſt. 1.

Quest. 1.

WHose is *this Earth?* whose *Goods* be all
The Creatures it contains?
Who *takes the Care* of this wide World?
As *Lord* and *King* who reigns?

Answer.

The *Father*, *Son*, and *Holy Ghost*,
Are the one *King* and *Lord*;
Who *made*, and *owns*, *keeps* all, and *rules*
All by his wond'rous Word.

Quest. 2.

But who be *they this King affects?*
Who be his *Favourites?*
In *filling* whom with all good things,
His Majesty delights?

Answer.

They be *the Just*, *that live by Faith*,
On's *Power*, *Love* and *Truth*;
As *Orphans* on their *Guardians* lean,
Throughout their helpless Youth.
They be *the faithful Servants*, who,
In constant Labours sweat;
And take more pleasure in *God's Work*,
Than earthly Princes Meat.

They be *the Saints, that trust not Kings,*
And *Princes,* for their Bread;
As knowing, *Kings be poor themselves,*
And from God's Board be fed.

They be the *Calebs,* that, all times,
Serve *fully* their own Lord;
By whom *Religion* cut in halves,
As *Arrian,* is abhorr'd.

They be *the poor in Spirit,* known
By their *Humility;*
Who of all Mercies, ever say,
Less than the least am I.

They be *the wise in Heart,* whose *Minds*
In Cares are exercis'd;
And whose *right Hands* strait execute,
What they have well devis'd.

They be *the Spirit's Souldiers,*
Against the *Flesh* they fight;
Against the ravenous *Lusts* of Sense,
The *Hell,* nam'd, *Appetite!*

They be *the wisely Charitable;*
Rash Suretiship they loath;
Forward they are to *Lend* and *Give,*
But with *Discretion* both.

They be *the Children good,* who pay
A Duty not oft seen;
To whom a *Father* is a *King,*
And *Mother* is a *Queen.*

The

They be *the Chaste and Holy Ones*,
Who purely keep their Bed;
And of God's Royal Family
Adopted Children wed!

They be *the Friends of God, whose Zeal*
Their House a Church doth make;
And see that *all their Houshold* shall
Their *House*, or *Sin*, forsake.

They be *the Holy Abraham's*,
That tend *God's Nursery*:
And use their *Power*, *Skill* and *Love*,
Their *Babes* to *sanctify*.

They be *the fearful of the Plague*
In Fools infectious Breath;
They count, *walk with the Wise*, is *Life*,
And *walk with Fools*, is *Death*!

They be *the Follow'rs of the Lamb*,
That *bless'd* and *cursed* not;
The *glorious Art of pard'ning Spight*,
Their *Christian Souls* have got.

They be *the Davids, who suspect*
Their Mouths most dangerous Door;
Strict *Watch* they keep; and for a *Guard*
They do their God implore!

They be *the lovers of true Love*;
Their Pleasure is to please:
And what gives any one Distaste,
Takes from their *Rest* and *Ease*.

They

They be the *Saints*, who every Week,
In Heaven spend one Day;
Glad in their Heart, that at God's Court
They have so sweet a stay!

They be the *Jacobs*, that in *Prayer*,
Do wrestle all the Week;
Nor cease they, till, as *Israel*,
They *gain* the things they seek.

They be *the Heirs of Life*, that prize
Christ's Will and Testament;
By Day they read it, and by Night,
Without it no Content.

They be the *Zealous of good Works*;
And *Jealous* of them too;
They all *perform*, and all *disclaim*;
Trust none of all they *do*.

These be *the Men of God, our King*;
These be his *Favourites*;
In *filling* these with all good Things,
His Majesty *delights*.

These be the *Apples of his Eye*;
These in him safely trust:
Others can only *wish* to thrive;
But *these* for certain *must*.

FINIS.

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